

41
THE
CATHOLIKES
SVPPPLICATION VN-
TO THE KINGS MAIESTIE;
FOR TOLERATION OF
Catholike Religion in
England:

WITH SHORT NOTES OR A-
nimaduersions in the margine.

*Whereunto is annexed Parallel-wise, a Supplicatorie
Counterpoyse of the Protestants, vnto
the same most excellent
Maiestie.*

Together with the reasons of both sides, for
and against toleration of diuers
Religions.



AT LONDON
Imprinted by Felix Kyngston, for Edmund Weaver,
and are to be solde at his shop, at the great
North doore of Paules Church.

1603.

To the Christian Reader.

Hinke not, Christian Reader, either that I had nothing to doe, or that I was too busie for doing any thing in this matter. As my not-ordinarie busineses, which time is euen readie to testifie, will acquite me from the former: So will thy Christian censure (when thou hast perused the whole) free me from the latter. The truth is, I haue not vmadvisedly thrust my selfe into this argument; but at the importunate intreatie of priuate friends, was induced to doe something therein; whereunto I did the more willingly condescend, being moued in conscience at the vile dealing of the Papists, who are not ashamed vnto the Kings highnes, most impudently and most falsely to traduce our Church for Furi-tanisme and Atheisme; and the blessed gouernment of our late Queene for tyrannous crueltie and barbarous dealings against their faction; whereas all the world can testifie the contrarie: Neither haue I, as it were, taken it out of his Maiesties hands, whose heroicall spirit is onely worthie to giue answer in this case: for I haue not presumed to answer any thing at all; onely for thy sake Christian Reader, I examined the Papists groundes for toleration: and laide downe such reasons as conuicted my conscience and enforced me to beleene, that the Kings Grace will neuer tolerate Papists in England. God of his infinit mercie, giue vs all grace to be euer thankefull vnto his diuine Maiestie, because he hath blessed vs with such a King, who will pleade his cause and vindicate his Honor and Glorie; who will not suffer his sanctuarie to be defiled, nor the Arke of the conenant and Dagon to lodge under the same roofo. Farewell, Oxford,
from Saint Marie Hall, the
second of May,
1603.

Thine euer in the Lord,

Gabriel Powel.



THE CATHOLIKES SVPPPLICATION.

*Most puissant Prince, and orient
Monarch,*



I Vch are the rare perfecti-
ons and admirable gifts
of wisedome, prudence,
valour and iustice, where-
with the bountifull hand
of Gods diuine Maiestie
hath endued your Maie-
stie, as in the depth of
your prouident iudgement, we doubt not but you
foresee what concerneth both the spirituall and
temporall gouernment of all your kingdomes and
dominions.

2 Notwithstanding your Graces most afflicted
subiects and deuoted seruants, the Catholikes of
England, partly to preuent sinister informations,
which happily may possesse your sacred eares, be-
fore our answeere be heard; partly almost as men
ouerwhelmed with persecutions for our consci-
ences, we are enforced to haue speedie recourse in
hope of present redresse from your Highnesse, and


^r Impudent
fellowes! A
manifest vn-
truth, as all
the world
knoweth.

to



THE PROTESTANTS COVNTERPOYSE.

*Most puissant Prince and mightie
Monarch,*

I  Vch are the rare perfections and admirable gifts of wisdom, prudence, valour, iustice, *religion and godlinesse*, wherwith the bountifull hand of Gods diuine Maiestie hath

endued your Maiestie, as in the depth of your prouident iudgement, we doubt not but you foresee what concerneth both the spirituall and temporall gouernment of al your kingdoms and dominions.

2 Notwithstanding your Graces most *faithfull* subiects and deuoted seruants, the *Protestants* of England, partlie to preuent sinister *suggestions against the peace of our Church and Common-wealth*, which happily might *importune* your sacred Maiestie: partly almost (*not long since*) as men in danger to be exposed as a pray vnto the enemy, to be overwhelmed with persecutions for our consciences, we are inforced to haue speedie recourse for present redresse from your Highnesse, and to present these humble lines vnto your royall person, to
plead

to present these humble lines vnto your royall person to pleade for vs some commiseration and fauour.

² What dutie?

Fidelitie and loyaltie: which the Papists (by vertue of their Religion) can afford no potentate but the Pope.

³ These men hold that no temporall Prince ought to desire or expect any

thing at their hands which may preiudice the Pope. ⁴ True, conditionally if they thinke it be not preiudiciall to the Pope. ⁵ The Papists iudged *Queene Elizabeth* hereticall and iustly deposed by the Bull of *Pius V.* and therefore thought themselves free from their allegiance vnto her; and so traiterously gaue away her right vnto another. Otherwise how could any pretend **RIGHT** vnto the *scepter of Albion*, *Queene Elizabeth* being yet liuing? and there is great difference betweene **RIGHT** and **TITLE**. ⁶ What loyall hearts Papists beare the Kings Maiestie, appeareth by their sundrie conspiracies against his sacred person from time to time: especially by that in the yeere 1591. recorded in publike print.

⁷ If any so fled it was not for their good behauiour: and wise Princes doe well know how to esteem of such mens offers.

⁸ Who forged and furthered

the *Insantes* pretended title, but Papists? yet now they acknowledge Gods right and their owne madnes. ⁹ Good and loyall subjects forsooth, vnto their owne Prince in the meane while. Can trayterous hearts vnto *Queene Elizabeth*, be good subjects vnto King *James*?

³ What allegiance or dutie can any temporall Prince desire or expect at his vassals hands, which wee are not addressed to performe? How many Noble-men and worthie Gentlemen, most zealous in the Catholike Religion, haue endured, some losse of lands and liuings, some exile, others imprisonment, some the effusion of bloud and life for the aduancement of your blessed Mothers right vnto the scepter of Albion? Nay, whose finger did euer ake, but Catholikes, for your Maiesties present title and dominion?

⁴ How many fled to your Court offering themselves as hostages for their friends, to liue and die in your Graces quarrell, if euer Aduersarie had opposed himself against the equitie of your cause? If this they attempted with their Princes disgrace, to obtaine your Maiesties grace; what will they doe? nay, what will they not do, to liue without disgrace in your Graces fauour?

pleade for vs your Maieslies gratiours fauour and princely patronage.

3 What allegiance or dutie can any King or earthly Prince desire or expect at his vassals hands, which we either doe not presently yeeld, or are not addressed to performe? How many Noble men and worthie Gentlemen, most zealous in the true Christian Religion, haue euer specially respected your Maieslies sacred person? How many haue most carefully & religiously, for conscience sake, in our late soueraigne Queene Elizabeth, of blessed memorie, her happie daies, for the satisfying of their owne dutie, and the establishing of the ignorant and doubtfull mindes of their friends and fauourites, priuately without contention, breach of law, or disloyaltie to their Prince, conferred together and explicated your Highnes iust and lawfull title, for the aduancement of your successiue right vnto the Scepter of Albion? Nay, who euer trauersed, but ^a Protestants, for your Maiesties present title & dominion?

^a For all Papists intended to set vp some one of their sect and faction: especially the Infanta of Spaine.

4 If this they did in the life of our late Soueraigne, not to flatter and dissemble with your Grace, but for iustice and equitie, for truth and conscience cause: what will they doe? nay, what will they not doe, to liue in grace, without molestation or disgrace in your Graces fauour? Now therefore the hereditarie right of the Scepter, being lawfully deuolued vnto your Maieslie, who is he amongst vs, that will not flie vnto your Court offering himself as ^b hostage for his friends, to lose lands and linings, to the effusion of his dearest blood, to liue and die in your Graces quarrell, if euer aduersarie shall once dare to oppose himselfe against the equitie of your cause?

^b See the Edict of the Peeres of England Martij 24. 1603.

5 The maine of this Realme, if we respect Religion (setting pettie sects aside) consisteth vpon
 10 foure parts: Protestants, who haue dominiered all the former Queenes daies: Puritanes, who haue crept vp apace among them: Atheists or Politicians, who were bred vpon their brawles and contentions in
 11 matters of faith: And Catholikes, who as they are opposite to all, so are they detested of all,
 12 because Errour was euer an enemy to Truth.

20 A manifest slander of our Christian Church and State.

21 A flat vn-truth: the dissension betwene them is onely concerning external matters

of discipline and ceremonies, which belong rather to the policie of the Church, then to faith and doctrine. 12 An argument from the staffe to the corner.

6 Hardly al, or any of the first, two, three can be
 23 They would 23 suppressed: and therefore we beseech your Ma-
 iestie to yeeld vs as much fauour, as 24 others of
 the Kings Ma- iestie also a- contrarie religion (to that which shall be publickely
 mong other professed in England) shall obtaine at your hands.
 Protestants, if For if our fault be 25 like, or lesse, or none at all; in
 they could tell how God pre- equitie, our punishment ought to be like, or lesse, or
 serue his grace none at all.
 from such sub-
 iects, Amen.

24 Will you haue as much fauour as the Atheists haue? Like lips, like lettuce. 25 No likenes at all. Protestants are loyall subiects; so are not Papists. Atheists we haue none, at least none that professe themselves so to be: so would God we had no Papists. Puritane, is a name proper vnto the Anabaptists and Familians, whom our state doth no way fauour.

7 The Gates, Arches, and Pyramides of France proclaimed the present King *Pater patrie & pacis restitutor*, because that kingdome being well nigh torne in peeces with ciuill warres, and made a pray
 to

The Protestants counterposse. 11

5 The maine of this Realme, if we respect Religion, consisteth vpon two parts: *Papists*, who in the latter yeares of our late Queenes time, ^{See the Queenes edict, Nouemb. 5. 1602. Anno. Reg. Regin. Eliz. 44.} by generall neglect in executing of good lawes and the slumber of iustice, haue crept vp apace amongst vs: And *Protestants*, who as they are opposit to the *Papists*; so are they detested of them: because Errour was euer an enimie to Truth.

6 These two cannot possibly stand together: * For * ^{2. Cor. 6. 14. & 15.} what fellowship hath righteousness with vnrightheousnes? And what communion hath light with darknes? what concord hath Christ with Belial? or what part hath the beleeuer with the Infidell; the Christian Protestant, with the Popish Idolatour? And therefore we beseech your Maiestie to afford vs as much fauour, as other Princes of contrarie religion (to that which is publicly professed in England) doe yeeld vnto their Subiects. Other Princes tolerate no Protestants to liue and serue their God in spirit and Truth, amongst their Popish Subiects: And we hope your Maiestie will tolerate no Papists to liue and to blaspheme our God with Idolatrie and false worship among your Christian Subiects: For if our case be like, or better then theirs is, in equitie, our vsage ought to be like, or better then theirs is.

7 The Gates, arches, and pyramides of Fraunce proclaimed the present King *Pater patriæ & pacis restitutor*, because that kingdome being welnigh torne in peeces with ciuill warres, and made a pray to forraine foes, was by his prouident wisdome and valor, acquitted in it selfe, and hostile strangers expelled; the which he principally effected, ^{Vide Ant. Arnaldi assentionem contr. Iesuit. Et, Orationem ingenuâ & veram ad Regem Gallie de Restitut. Iesuitarum. Lugdun. an. 1602.} by adindging the Iesuites, the firebrands of sedition and rebellion,

¹⁶ *Non causa pro causa.* Read the Counter-poyse.

to forraine foes, was by his prouident wisedome and valour acquitted in it self, and hostile strangers expelled; the which he principally effected ¹⁶ by condescending to tolerate them of an aduerse religion, to that was openly professed.

¹⁷ An impudent lye.

¹⁸ And all by reason of Catholikes treason, rebellion, and other disloyall practises & stratagems.

¹⁹ If the Papists haue practised treason and rebellion in time of their restraint; what will they not dare to attempt, hauing further libertie?

* 3. Reg. 11. 7.

²⁰ The Kings Maiestie is not such an infant in gouernment, but he knoweth, No subject can faithfully serue two masters, the Pope and his liege King.

8 Questionlesse, dread Soueraigne, the kingdom of England, by cruell ¹⁷ persecution of Catholikes, hath been almost odious to all Christian Nations: Trade and traffique is ¹⁸ decayed, warres and bloud hath seldome ceased, Subsidies and taxes neuer so many, discontented mindes innumerable; all which your Maiesties princely ¹⁹ conuiniencie to your humble Suppliants, the afflicted Catholikes, will easily redresse, especially at your Highnesse ingresse. * *Si loquaris ad eos verba lenia, erunt tibi serui cunctis diebus*, said the sage Counselors of Salomon to ²⁰ Rehoboam. For enlargement after affliction resembleth a pleasant gale after a vehement tempest: and a benefit in distresse doubleth the value thereof.

²¹ Syrenicall fond suggestions, as if his Highnes cared what account the Turke or Pope should make of him.

9 How gratefull will it be to all ²¹ Catholike Princes abroad, and honourable to your Maiestie, to vnderstand how Queene ²² Elizabeths seueritie is chaunged into your royall clemencie: and that Causelesse complaints, as his Maiestie well knoweth, the

rebellion, to perpetuall exile out of his kingdome. So shall your Highnes be truely called Pater patriæ & fidei defensor, if you vindicate your owne sacred Person from the treacherous attempts of hollow hearted Subiects, your Realmes from the innasions and assaults of forraine foes, and the Maiestie of the everliving God, from being blasphemed and profaned by vile Idolatours: all which you shall wisely and valorously effect, by adiudging seditious Iesuites, treacherous Priests, and all their Schollers the stirrers up of commotions and broyles, to perpetuall banishment out of your kingdoms and dominions.

8 Questionlesse, dread Soueraigne, the kingdoms of England and Ireland, by vnnaturall, disloyall and traiterous practises of cruell Romish Catholikes, have been almost wasted, and made a spectacle to all Christian Nations. Trade and traffike is much decayed, warres and blood hath seldome ceased, subsidies and taxes neuer so many, discontented mindes innumerable; all which your Maiesties princely regard of the humble sute of your deuoted Suppliants, the faithfull Protestants, will easily redresse, especially at your Highnes ingresse. * *Si Iehouah sit Deus ipse, sequere eum; sin autem istorum Baal, sequere eum*, was the wise counsaile of holy Eliah vnto the people of Israel. But to admit of two contrarie Religions, were to halte betweene two opinions.

9 How gratefull wil it be to all Christian Princes abroad, and honorable to your Maiestie, to vnderstand how Queene Elizabeths sinceritie is continued by your royall constancie, and that the courage of a man reedified that which the not-informed Iustice of a woman winked at: That the Lyon rampant

e Who rebelled at any time since the beginning of Queene Elizabeths raigne but Papists? Who were rebels, companions, abettors and fauorites, but Papists? and consequently who were the cause of so many subsidies and taxes, but the same men? See Burnardus deen, lib. 2. pag. 29. * 1 King. 18. 21.

14 *The Catholikes Supplication.*

the lenitie of a man reedified that which the misinformed anger of a woman destroyed : That the Lion rampant is passant, whereas the passant had been rampant? How acceptable shall all your subiects be to all Catholike countries, who are now almost abhorred ²³ of all, when they shall perceiue your Highnes prepareth not pikes and prisons for the professours of their faith, but permitteth them Temples and Altars for the vse of their Religion? Then shall wee see with our eyes and touch with our fingers that happie benediction of *Esay* in this land, *that ²⁴ swords are changed into ploughs, and launces into sithes. And all Nations admiring vs will say, *Hi sunt semen cui benedixit Dominus.*

²³ Of none but of the wicked.

* *Esay* 2. 4.

²⁴ A plaine non sequitur; for you speake by contraries.

10 We request no more fauour at your Graces hands, then that wee may securely ²⁵ professe that Catholike Religion, which all your happie Predecessours professed, from ²⁶ *Donaldus* the first conuerter, vnto your Maiesties peerelesse Mother last martyred.

²⁵ Yea, but the Magistrate is keeper of the whole Decalogue; whereby Idolatrie is flatly forbidden.

²⁶ Poperie was not hatched in *Donaldus* his daies.

11 A Religion ²⁷ venerable for antiquitie, maiesticall for ²⁸ amplitude, constant for continuance, irreprehensible for doctrine, inducing to all kinde of ²⁹ vertue and pietie, disswading from all sinne and wickednes. A Religion beloued by all primitive plain begging of the Question. ²⁸ So is Turcisme and Paganisme. ²⁹ You would say Treason and Rebellion against lawfull Princes.

²⁷ Woe be to them that call darknes light, *Esay* 5. 20. This whole section is a plain begging

tiue

trampleth vnder foote the enemies of God and his truth, of their Prince and Countrie; whereas the passant had been nothing lesse then rampant. How acceptable shall all your subiects be to all Christian countries, who lately feared the apostasie of your kingdomes, when they shall perceiue your highnesse still maintaineth true Religion, and ¹permitteth not Idolatrous Papists to ²See Barthol. diogen, Lib. 1. pag. 19. perturb & molest the sincere professors of the true faith, or to prophane the worship of God, by profession and vse of their superstition. Then shall we see with our eyes, and touch with our fingers that happie benediction of *Esay* in thisland, that ^{*}swords are changed ^{* Esay. 2. 4.} into ploughes, and launces into sithes: And all Nations admiring vs will say, *Hi sunt semen, cui benedixit dominus.*

10 Werequest no more fauour at your Graces hands, then that you would compell all your Subiects to seeke the Lord and his face continually; that you would ¹prohibit Idolatrie, repress blasphemie, abolish false wor- ²See Barthol. diogen, Lib. 1. pag. 19. ship, and cause all, within your dominions, to embrace that onely true religion which your happie predecessors King Edward the sixth, & Queene Elizabeth of blessed and famous memorie, constantly maintained; yea which also your sacred Maiestie hath euer hitherto with singular ³constancie, and doth now zealously and sincerely professe. ⁴See Barthol. diogen, Lib. 1. pag. 5. 20. & 21.

11 A Religion venerable for antiquitie, maiesticall for comely order, admirable for power and vertue, certaine for truth, irreprehensible for Doctrine, inducing to all kind of vertue and pietie, disswading from all sinne and wickednes. A religion approved by God himselfe, allowed by his wisdom, and confirmed by his holy spirit, rooted in the elect, beloued of

tiue Pastours, established by all Oecumenicall Councils, upheld by all ancient Doctōrs, maintained by the first and most Christian Emperours, recorded almost alone in all Ecclesiasticall Histories, sealed with the blood of millions of Martyrs, adorned with the vertues of so many Confessors, beautified with the puritie of thousands of Virgines, so conformable to naturall sense and reason, and finally so agreeable to the sacred text of Gods word and Gospell. The free vse of this Religion wee request, if not in publike Churches, at least in priuate houses; if not with approbation, yet with toleration, without molestation.

3⁰ A fit commendation for Papistrie, to be nothing but meere sensualitye. *Malum ouum mali cornu.*

12 Assure your Grace that howsoeuer some

3¹ *Mutato nomine, de te, & Papista, Fabula narratur.*

3¹ Protestants or Puritanes, incited by morall honesty of life, or innated instinct of nature, or for feare of some temporal punishment, pretend obedience vnto your Highnes lawes; yet certainly the onely Catholikes for conscience sake obserue them. For they defending that Princes precepts and statutes oblige no subiect vnder the 3² penaltie of sinne, will little care in conscience to transgresse them which principally are tormented with the guilt of sinne. But Catholikes confessing merite in 3³ obeying, and demerite in transgressing, cannot but in soule be grieuously 3⁴ tortured, at the least preuarcation thereof.

3² A grosse calumination: as if we defended that the wicked for disobedience should feele no penaltie, but onely should be disquieted

with the guilt of sinne: and not rather that penaltie is an infallible consequence of the guilt, if both be not taken away by Christ. 3³. True, in obeying the Popes decrees and commandements, but not Princes precepts, except it stand with the Popes liking. 3⁴. Yea, but all these tortures will soone be alaid, cuen by one breath: a Babylonian Bull.

13 Where-

●fall primitiue pastours, established by the best Oecumenicall counsels, vpheld by all ancient Doctors, maintained by the first and most christian Emperours, recorded in the *holy Scriptures*, sealed with the blood of millions of Martyrs, and constantly professed by all *holy confessors*, that neuer was doubted of but by her enemies, neuer saw change but of Heretikes, being the onely Religion that is taught in Gods sacred word and Gospell. Popish Idolatrie it is that we craue to be repressed, if not by a new decree, at leastwise by strict execution of such good lawes that in such cases are already enacted.

12 Assure your Grace that howsoeuer some Papists incited by morall honestie of life, or innated instinct of nature, or for feare of some temporall punishment, pretend obedience vnto your highnes lawes; yet certainly the onely Protestants for conscience sake obserue them. For they defending these daungerous and damnable ^kpropositions, 1. That the Pope hath power to excommunicate Kings, 2. That he hath power to absolue subiects from their faith and alleageance, 3. That the Pope may depose Princes from their Scepter and Crowne, and giue the same vnto another, 4. That any priuate man may be made executioner to murither or to poyson the excommunicated King, 5. That faith must not be kept with Heretikes, 6. That whosoener is not within the communion of the Romish Church is an Heretike, and consequently that your highnes is such a one, 7. That no Cleargie-man can commit treason against any temporall King, because he is not the Kings subiect, but the Popes; and such like: care not in conscience, at the Popes becke, nay thinke it high merit,

^kVide Orat. ad
Reg. Gallia de
Resist. Iesuit.
& Eman. Sa.
in ap. torism.
Confessari-
orum. & Bel-
larum lib. de
Exempt. Cleri-
co. um.

³⁵ *Timeas Danaos, vel dona ferentes.* As if the Pope by one word were not able to dispence with all this: and to cause any Papist to doe any thing euen at a becke vnder paine of the greater curse and eternall damnation of bodie and soule, in case of refusall. *O Lord open the eyes of these men.*

13 Wherefore most mercifull Soueraigne, wee your long afflicted subiects, in all dutifull submission, ³⁵ protest before the Maiestie of God and all his holie Angels, as loyall obedience and as immaculate allegeance vnto your Grace, as euer did faithful subiects in England or Scotland vnto your Highnes progenitours; and intend as sincerelie with our goods and liues to serue you, as euer did the loyallest Israelites King *Dauid*, or the trustie legions the Romane Emperours.

14 And thus expecting your Maiesties customearie fauour and gracious bountie, wee rest your deuoted Suppliants to him whose hands doe manage the hearts of Kings, and with reciprocate mercie will requite the mercifull.

*Your sacred Maiesties most
deuoted Seruants,*

*The Catholikes of
England.*

merit, if he so commaund, not onely to transgresse your lawes, but also to lay violent hands and to murder your sacred person, which God forbid. But Protestants, having learned to * giue vnto Cæsar the things of Cæsar, *Matth. 22. 21 and to God the things of God; and to obey the * higher * Rom. 13. 1. powers, which are the ordinance of God, cannot but in soule be grievously tortured for the least preuariation of the Magistrates iust, necessarie, or conuenient lawes.

13 Wherefore most gracious Soueraigne, wee your euer-faithfull subiects, in all dutifull submission, vow and protest before the Maiestie of God and all his holy Angels, as loyall obedience and as immaculate allegiance vnto your Grace, as euer did faithfull subiects in England or Scotland vnto your Highnes progenitors and predecessors; and intend as sincerely with our goods and liues to serue you, as euer did the loyallest Israelites King David, or the trustie legions the Romane Emperours.

14 And thus, not doubting of your Maiesties constant profession of true Religion, and godly care for the rooting out of all Idolatrie, we rest your deuoted supplicants to him whose hands doe mannage the hearts of Kings, and with reciprocate Honor, will honor them that honor him.

Your sacred Maiesties most
faithfull Seruants,

The Protestants of
England.



A BRIEFE CON-
SIDERATION OF
THE CATHOLIKES REASONS
FOR TOLERATION OF THEIR
Religion in England, intimated in their
Supplication to his Highnes.

I. REASON.

Out of the 3.
Section of the
Supplication.

*The Catholikes are readie to performe any allegiance
or dutie that the King can desire or expect at their
hands.*

*Ergo, It may please his Maiestie to graunt them a to-
leration of their Religion.*

ANSWERE.

I. *To the Antecedent.*

1 The Antecedent must be vnderstoode con-
ditionally, *vid.* If the King will graunt a tolerati-
on, then the Papists say they will be dutifull; else
they will not: but will runne on the old bias a-
gain for practise and treacherie against his Royall
Person and the State, as they were wont in *Queene
Elizabeths* time. But if they will not bee du-
tifull

tiſfull Subiects for conſcience ſake, as they are bound to be: Our dread Soueraigne (in my opinion) ſhall haue ſmall good of their mercenarie ſeruice.

2 Popiſh Religion in the Articles thereof, is treaſon againſt the lawfull authoritie and ſtate of our King. *See the Counterpoſſe, Sect. 12.* Therefore whatſocuer the Papiſts, either proteſt or pretend, it ſkilles not, they can be no loyall Subiects, ſo long as the Pope may diſcharge them from allegiance to their Prince. *See note. 35.*

3 By vertue of Popiſh Religion, the Eccleſiaſtical ſtate challengeth immunitie and exemption from his Highnes power, iudiciall courts, and in caſe of ordinarie contributions; they withdraw their allegiance from the King, vnto the obedience of a forraine Potentate, denying him an abſolute power in his owne Dominions.

II. *To the Conſequence.*

1 Howſoeuer his Maieſtie, in policie, might wiſh all Papiſts within his Dominions, to be dutiſull and obedient Subiects: yet cannot his Highnes allow and accept of the courſe leading thereunto, vnleſſe he finde it warranted by the law of God; ſuch as toleration of Popiſh Idolatrie can neuer be.

2 The practiſes of the Papiſts being vncertaine, it fits not the deepe reach of a Prince, to remedie vncertaine and leſſer accidents, by opening free paſſage to more aſſured and greater perils.

II. REASON.

Out of the
third and
fourth section.

The Catholikes haue been very forward in maintaining and defending the Kings iust and lawfull title to the Scepter of Albion.

Ergo, His Maieslie might doe well to gratifie them with a toleration.

ANSWERE.

I. *To the Antecedent.*

1 If the Papists were so firme (as now they say) for the Kings lawfull title: they would not haue been so forward for the Infantaes pretended title, as they haue.

2 Graunt they were so forward for his Maieslies title: yet it is very credible that they were but mercenarie Iudas'es, for *Quid vultis mihi dare, & ego tradam &c.* They would doe somewhat vpon hope of toleration, els iust nothing for conscience and equitie.

3 This which they pretend should seeme to be in Queene *Elizabeths* daies, which (if it were so) on their part, was great disloyaltie to their Prince. And it may well be thought that traiterous hearts to Queene *Elizabeth*, can be none of the faithfull Subiects to King *James*.

II. *To the Consequence.*

1 Suppose it lawfull in Queene *Elizabeths* daies for Catholikes to flie from their countrie, and to be factiously forward for the Kings lawfull title;

title; they did but their dutie. Yet is it not lawfull for his Maiestie to permit the free exercise of Idolatrie, which were plaine impietie.

2 If this also were lawfull in it selfe, yet were it no policie to graunt the Papists a toleration, considering their intention and aime for alteration, their number, dependencie, confederacie forraine and domestike, and other correspondent abilities, strong and to be suspected.

III. REASON.

Puritanes and Atheists, being of contrary Religion to the Protestants, are tolerated in England.

Out of the 6.
Section.

Ergo, His Maiestie may, with like reason, tolerate the free exercise of the Catholike Religion.

ANSWERE.

I. To the Antecedent.

1 Such as doe scandalouslie or schismaticallie withdraw themselves from our publike congregations, and refuse to serue the Lord together with vs, are not permitted but punished by our lawes.

2 Puritanes (as they terme them) are not contrarie to the Protestants in Religion. See before note 11.

3 As for Atheisme, it is not publicly professed in England, and therefore there can be no permission thereof. See note 15.

II. To the Consequence.

1 Vpon supposed toleration of the factious and schisma-

schismaticall Puritane, there is no reason for toleration of the Papist; for diuers causes, *videl.*

I. The Puritane holdes no opinion directly opposit either to the Maiestie of God, or his Highnes Soueraigntie: But the Papist doth.

II. If the Puritane did offend any of these wayes, yet should not the Papist be admitted: for so the number of bad subiects should be encreased.

2 The Papist is more dangerous then the Puritane or Atheist, by reason of his opinion of learning, of his disloyall carriage, of his number and dependencie at home and abroad.

IIII. REASON.

Out of the 7.
Section.

The French King hath graunted a toleration of both Religions, which is the cause of quietnes in his kingdom.

Ergo, The King of England may doe so likewise.

ANSWERE.

I. *To the Antecedent.*

1 The cause of quietnes in Fraunce was not toleration, but the banishment of the Iesuites. *See the Counterposse Sect. 7.*

2 The contrarie religion in Fraunce is tolerated of necessitie and disabilitie of the Catholikes part to expugne and ruine the other, as it was in the time of *Charles the ninth, and Henrie the third.*

3 Such as the French King doth tolerate, doe in opinion derogate nothing from his Soueraigntie, nor in action attempt any thing against his person:

son: But it is and euer was otherwise with Papists in England.

II. To the Consequence.

1 Men liue by the rule of Reason and law, not by examples.

2 The French King holdeth correspondence in religion with the Pope; therefore in a question of the worship and seruice of the Lord, he cannot be a fit president to a Christian Prince professing the Gospell.

3 Though the French King permitteth the free exercise of the Gospell, a doctrine lawfull in it selfe and holie, which derogateth nothing from Princes soueraigntie: yet may not the King of England permit Papistrie, the doctrine being Antichristian and vnlawfull in it selfe, ioyned also with dishonor and perill.

4 The French King alloweth toleration to such who acknowledge him for their lawfull Soueraigne, who neuer plotted against his Crowne and life, nor can be induced vpon any suggestion so to doe: whereas his Maiestie of England is solicited to yeeld it to such who hold that he is an Heretike; that hee may be diuested, by the Popes Bull, of his imperiall Crowne and regalities; who haue disposed of their allegiance to a forraigne Prince; who neuer cease from proiects and practises for alteration; who in fittest oportunitie, vpon mandate from the Pope, are readie to take armes for the subuersion of his Scepter and state, of his royall person, and of the Gospell.

V. REASON.

Out of the 8.
Section.

Vpon graunt of toleration England will not be odious to all Christian Nations for cruell persecution of Catholikes, as now they are.

Ergo, Toleration should in good reason be allowed and maintained.

ANSWERE.

I. To the Antecedent.

1 England is not odious to all Christian Nations, neither did it euer (within the supposed time) persecute Catholikes, but punish Traytors.

2 Toleration being admitted, yet will not such as hate England cease to hate her still, because of the disgrace that must relie vpon Poperie; his Maiestie, the State and almost all the subiects professing the Gospell.

II. To the Consequence.

1 To graunt toleration that England might not be slandered for proceedings against Papists, and hated by those of that faction, were for curing of the headach, to knock out the braines.

2 If we consider the parties that hate vs, the insufficient ground they haue for their hating vs, the little measure of preiudice or dammage that cometh thereof: and on the other side, the ineuitable dishonour, the daunger and mischief of toleration; we shall see that the former is not worthie any regard, when there is question of the latter.

3 The surcease of Catholike-hate being altogether vncertaine and accidentarie, it cannot be in policie a sufficient ground for imbracing of dangerous toleration.

VI REASON.

Toleration will stay hostile attempts of Catholikes against the Realme; and so Traffique will be free, Subsidies and Taxes shall not be so many, &c. Our of the 8. Section.
Ergo, Toleration is to be imbraced.

ANSWERE.

I. *To the Antecedent.*

1 It is not the cause of Religion (though it hath been some part of their pretence) that embarked enemies against this land: But violent humours of ambition to a Monarchy, of malice and reuenge vpon supposed indignities; the securing of their owne greatnes by impayring their Neighbours, &c. therefore toleration cannot redresse hostilitie.

2 Suppose Religion the cause, yet it is not toleration, but alteration that they aime at, and therefore their hostile practises and machinations are vnlikely to cease for toleration.

3 Hostile attempts may cease without toleration; as by disabilitie on the aduerse part, necessitie, compulsion, &c.

II. *To the Consequence.*

1 Euill must not be done that good may come thereof: Toleration of Idolatric cannot be denied to be euill.

2 Of two euils the lesser is to be chosen. Hostile attempts may endaunger the bodie: Toleration damneth the soule.

VII. REASON.

Toleration will be gratefull to all Catholike Princes a- broad. Our of the 9. Section.
D 2 Ergo,

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VII. REASON.

Toleration will be gratefull to all Catholike Princes a- broad. *Out of the 9. Section.*

Ergo, It ought to be granted.

ANSWERE.

I. *To the antecedent.*

1 Alteration would be more gratefull vnto Catholike Princes, then toleration : should alteration therefore be graunted ?

II. *To the Consequence.*

1 Should his royal Maiestie graunt an impietie, and hazard his royall estate and person, yea his subiects and the Gospell to gratifie Catholike Princes?

2 *Whether it be right in the sight of God, to obey you rather then God, iudge yee. Aēt. 4. 19.*

3 *If I should please men, I were not the seruant of Christ, saith the Apostle, Galat. 1. 10.* *λογίζομαι δούλος.*

VIII. REASON.

Out of the 9.
Section.

All English subiects would be acceptable to all Catholike countries, who are now almost abhorred of all, if toleration were graunted.

Ergo, Toleration is not to be denied.

ANSWERE.

I. *To the Antecedent.*

1 It is false that Englishmen are abhorred of all Catholike countries, otherwise then for their religion, as all other Protestants be.

2 Suppose a toleration ; yet dissension in religion extinguisheth acceptation in affection : therefore it is not probable that English subiects being Protestants in religion, should be esteemed and accepted among such as are of a contrarie faction.

3 *Nullus*

3 *Nullus est fidus eorum affectus quorum est diuersa fides* : saith *Hierome*.

4 Not toleration, but plaine alteration would (peraduenture) make English subiects acceptable.

II. To the Consequence.

1 No sinne must be committed against God for gaining of particular aduantage.

2 It is a grosse error in pollicie, in hope of idle and accidentarie reputation, to make choice of certaine mischiefe.

IX. REASON.

Vpon toleration of Catholike Religion, we shall enioy assured peace ; Swordes shall bee changed into ploughes and launces into sithes. *Out of the 9. Section.*

Ergo, Toleration is to be admitted.

ANSWERE.

I. To the Antecedent.

1 Religion is not the cause of disturbance of peace and hostile attempts against this kingdome : as hath been said alreadie.

2 If it were the cause : yet the Gospell, which is the thing they would extirpate, should remaine still for all toleration ; so that warres are not likely to cease.

3 Toleration would hatch simulation, iarres, discord, dissension, and at last deadly warre, rather then peace.

4 If Papiests still attempted treasons in time of their restraint in *Queene Elizabeths* dayes : is it not probable, that hauing more libertie, they would be

more treacherous? especially the Popes malice against the Gospell being still the same, and their obedience to him not renounced?

II. *To the Consequence.*

1 Vpon supposition of peace ensuing vpon toleration, which is not likely: yet cursed be that peace, when it cannot be procured, but by sinning against God.

2 *Maledicta sit omnis concordia, destituta sinceritate veritatis;* saith *Irenaus*.

X. REASON.

Out of the 10.
Section.

*All the Kings happie predecessors professed the Catho-
like Religion.*

Ergo, His Maiestie ought (at least) to grant a toleration.

ANSWER.

I. *To the Antecedent.*

1 The Antecedent is false: Poperie was hatched but of late times.

2 *Henrie* the eight, *Edward* the sixth, and *Queene Elizabeth* of happie memorie, (to speake of no other) were the Kings predecessors, yet they professed not the Popish Religion.

II. *To the Consequence.*

1 If his Maiesties predecessors had professed Poperie, yet that can be no warrant for his Highnes so to doe; because we must not liue by examples, but by lawes and reason.

2 It is nor antiquitie, nor custome that makes a thing lawfull in it selfe; neither must we so much regard

Catholikes reasons.

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regard the ancient way, as the good way. See Matth. 15. 2. to the 12. Act. 7. 51. 52. 1. Pct. 1. 13.

3 Our Fathers must not be followed in euill. *Be ye not as your fathers, Zach. 1. 4. Walke not in the ordinances of your fathers, neither obserue their manners, nor defile your selues with their Idols. Ezech. 20. 18. See also Psal. 78. 8. Psal. 95. 9. Amos. 2. 4.*

XI. REASON.

The Catholike Religion is ancient, irreprehensible in doctrine, agreeable to Gods word, &c.

Out of the 11. Section.

Ergo, Catholike Religion ought to be tolerated.

ANSWERE.

The Antecedent is an impudent begging of the question, and can neuer be proued: therefore the Consequence falleth of it selfe.

XII. REASON.

The Catholikes onely serue the King, and obserue his lawes for conscience.

Out of the 12. Section.

Ergo, Catholikes ought to be tolerated.

ANSWERE.

This reason is of the same nature with the first reason, and is there answered. See also the Counterpoise Section 12.

So much for the Catholikes reasons for toleration: Now we will consider the Protestants reasons against it.

THE



THE PROTESTANTS REASONS AGAINST TOLE- RATION OF POPERIE in England.

THe reasons against toleration of Papisticall religion in this land, are of two sorts: 1. *Theologicall*, drawne from the scriptures either expressely, or by necessarie consequence. 2. *Politike*, taken from consideration of the particular state of this kingdom, or from the religion and persons of the Papists.

I. REASON.

Whatsoever is offensive vnto God, is not to be admitted.

Toleration of Papistrise is an offence vnto God.

Ergo, Toleration is not to be admitted.

Onely the assumption commeth in question, which I prooue by this Prosyllogisme.

Toleration of Idolatrie is offensive vnto God.

Toleration of Papistrise is toleration of Idolatrie.

Ergo, Toleration of Papistrise is offensive vnto God.

The proposition is manifest, because Idolatrie it selfe is offensive vnto God; and consequently the exercise and permission of the same. A Christian Prince being the keeper of both tables of the Decalogue, should not suffer Idolators to defile
the

the worship of God within his dominions.

The assumption no Protestant can deny ; seeing popish worship of God is Idolatrous worship : wherefore it needeth no prooffe. Neither haue I penned these reasons for Papists.

II. REASON.

Whatsoever the good Kings of Iudah and other godly Princes are commended for in the scriptures, that Christian Princes ought to imitate.

But the good Kings of Iudah were commended for expelling of contrarie worshippers, and repressing of Idolatrie.

Ergo, Christian Princes ought to expell contrarie worshippers, & to represse Idolatrie in like manner.

The proposition is manifest, for whatsoever is written, is written for our instruction.

The assumption is proved by induction : *Asa* brake downe the altars and images of straunge Gods, 2.Chron.14.3. *Iehoshaphat* remoued the high places and groues, 2.Chron.17.6. *Iosiah* put downe the Chemarims, that were Idolatrous Priests, 2. King.23.5. *Iacob* would not suffer Idolatrie to be committed in his house, but buried all the Images vnder an Oke, Genes.35.5. All which were commended for so doing.

III. REASON.

Whatsoever is discommended in other Kings, is to be eschewed of Christian Princes.

Toleration of contrarie worshippers and permission of Idolatrie is discommended in other Kings.

E

Ergo,

Ergo, Toleration is to be eschewed of Christian Princes.

The assumption is proued by the examples of such Kings as had not taken away the high places; as *Ichoab*, 2. King. 12. 3. and *Azariah*, 2. King. 15. 4.

IIII REASON.

Halting betweene two opinions is not lawfull.

Toleration of two contrarie religions, is halting betweene two opinions.

Ergo, Toleration of two contrarie religions is unlawful.

The proposition is cleare out of the words of *Elijah*, *How long will ye halt betweene two opinions? If the Lord be God, follow him: But if Baal be, goe after him*, 1. King. 18. 21. And also out of *Zephaniah*, 1. 5. *I will stretch out mine hand upon them that worship & sweare by the Lord, and sweare by Malcham.*

The Assumption is manifest, for whosoever causeth another to sinne, is said to commit that sin himselve; so *Dauid* is said to murder *Vriah*.

V. REASON.

That which would be a meanes to obdurate and harden Papists in their superstition, is to be auoyded.

Toleration of their religion, is a meanes to harden them, whereas otherwise there might be hope of them, &c.

Ergo, Toleration of Popish religion is to be auoyded.

VI. REASON.

That which would be offensive vnto all Christian Princes and people, is not to be admitted.

Toleration of Poperie in England, would be offensive to all Christian Princes and people.

Ergo,

Ergo, Toleration is not to be admitted.

VII. REASON.

Whatsoever would be dishonorable unto his excellent Maiestie, is not to be admitted.

Toleration of poperie, would be very dishonorable unto his Highnes. For he hath cuer hitherunto constantly professed the Gospell; and now enioyeth a kingdome wherein the Gospell is established; besides that the glorie of a King proceedeth from intertaining such constitutions and decrees in religion, as God himselfe hath enacted and deliuered.

Ergo, Toleration is not to be admitted.

VIII. REASON

Whatsoever is not for his Maiesties safetie, nor for the safetie of his kingdome, that is not to be admitted.

Toleration of Papists is not for his Maiesties safetie, nor for the safetie of his kingdome; because it is impossible for Papists to be loyall subiects to any Protestant Prince, as hath been often declared before.

Ergo, Fie upon toleration of disloyall Papists.

IX. REASON.

Whatsoever would breede confusion and disquietnes in the land, that is to be auoyded.

Toleration of Popistris would breede confusion and vprores in the land. For it would tend to the antiquating and repealing of diuers profitable lawes alreadie enacted against Popish

practises; and harden the Papists to perpetrate any villanic, &c.

Ergo, Toleration of Poperie is to be auoyded.

X. REASON.

That which in Papists will double their allegiance and deuotion to the Pope, is not to be tolerated.

Toleration of Poperie will double the Papistes allegiance and deuotion vnto the Pope. For immunitie and freedome of profession will draw on more followers, and obdurate them in their blindness.

Ergo, Out vpon toleration of Poperie.

XI. REASON.

Whatsoeuer will treble the Papists detestation of our religion, and raise their desires of a full and entire reestablishment, that is to be abandoned.

Toleration of Poperie will treble the Papists detestation of our religion, and raise vp their desires of a full and entire reestablishment, as is manifest.

Ergo, Toleration of Poperie is to be abandoned.

XII. REASON.

If the Pope in none of his territories, nor where he hath absolute iurisdiction, doth graunt any libertie to Protestants, but tolerateth rather Iewes and Turkes; and persecuteth Protestants with fire and sword: neither is it any reason that his Popish Caterpillers should receiue any such toleration in any Protestants dominions. For what measure they
meate

meate vnto others, the same should others meate vnto them.

But the Antecedent is true: otherwise they would repeale their Edicts and decrees against Protestants; cancell and frustrate the power of the bloodie Inquisition; spare all search after their Persons; surcease their confiscations and all criminall processe against them.

Ergo, The Consequent is true also, videl. That there is no reason to graunt the Papists any toleration of their religion.

XIII. REASON.

If the Papists themselves do holde that King to be a starke Atheist and to haue no sense of religio, which admitteth contrarie worshippers and mixture of religions: then doe they intolerable iniurie vnto our King in soliciting his Highnes to permit such freedome and mixture of religions.

But the Antecedent is true; as may be proued out of their owne writings; *Religio promiscua principem offendit Atheum*. And againe, *Qui magistratus liberum suis facit promiscuum usum & coalitionem religionum, existimatur inde velle religionem omnem enervare paulatim ac sensim, neque animo ac ingenuè ullam colere, aut magnopere curare. Siquidem cordi si modo Principi esset Religio, nequaquam impune permetteret vagare ritus adscititios, prophanos, aut cultum diuinae religioni prorsus contrarium*. Weston. Ibid. p. 187.

Weston de
Triplci Ho-
minis officio,
lib. 3. cap. 14.
pag. 186.

Ergo, The Consequence is true also. Wherefore toleration of Poperie, is not to be admitted.

XIIII. REASON.

If the Papists themselves know in their owne consciences and acknowledge in their writings, that amongst contrarie worshippers, it is impossible for the King to live in safetie; then are they wicked traitours against his royall Maiestie, for importuning his grace to admit a toleration which they know to be so dangerous vnto his person.

Vestonius I.
bid. lib. 3. cap.
14. pag. 191.

But the Antecedent is true. For so they write. Inter omnes minus tutus videtur Princeps, nec sanè bene protectus, qui arbitrarias hasce religiones in republica permittit. Nam aut in alteram partem propendet, vel in medio, & quasi aequilibrio suspensus consistit. Si aliquò inclinet, aduersaria factio eum pro hoste habebit cum Dei ipsius tum sacrorum & suarum rerum. Si neutro vergat, ab omnibus pro Atheo habebitur. Et sane orthodoxi cognoscentes heresim adeo esse Deo exosam, ac hominib. pestiferam, videntesque Principem haeticis colludentem, ac illis indulgentem, haeticum ducent animo aut Atheum. Quod si fecerint, quid sacri aut tuti supererit in diademate, imo quid politici? &c.

Ergo, The Consequent is true also. videl. That the Papists are wicked traitours to his Maiestie, for supplicating for Toleration.

XV. REASON.

If all Christian Princes be bound in conscience to persecute, afflict and torment the great Whore of Babylon: then ought they not to graunt her a seate within their dominions.

But

*But the Antecedent is true. For it is Gods expresse Reuel. 18. 6. 7.
commaundement; Reward her euen as she hath
rewarded you; and giue her double according to
her workes: In that cup that she hath filled to you,
fill her the double. In as much she hath glorified
her selfe, and liued in pleasure, so much giue you to
her torment and sorrow.*

*Ergo, No Christian Prince ought to tolerate poperie,
or to suffer the Romish beast to roost within his ter-
ritories. But is bound in conscience, by vertue
of the Lords expresse charge, giuen specially
vnto Kings and Princes who haue renoun-
ced Antichrist, to plague and torment all
Papists, to giue them double payment, to an-
tiquate and abolish all Romish and Popish a-
bomination.*

Reuelat. 7. 12.

*Amen. Praise, and glorie, and wisdom, and thanks,
and honor, and power, and might, be vnto our
God for euermore. Amen.*

FINIS.